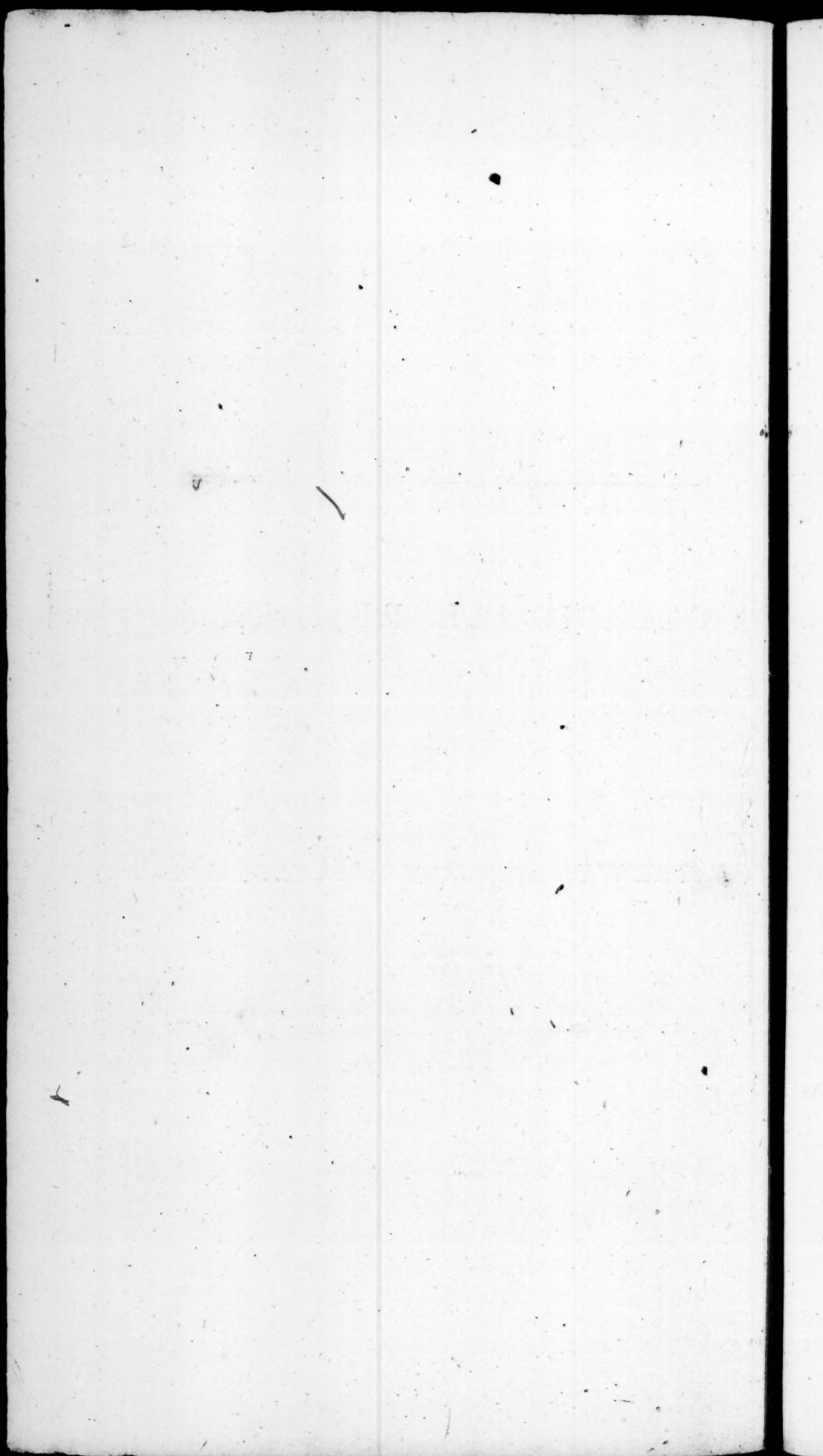

OCCASIONAL REMARKS.

ADDRESSED TO

NATHANIEL BRASSEY HALHED, Esq.



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OCCASIONAL REMARKS: 1

ADDRESSED TO

NATHANIEL BRASSEY HALHED, M. P.

IN ANSWER TO HIS LATE PAMPHLET,

ENTITLED

A CALCULATION ON THE COMMENCEMENT
OF THE MILLENIUM, &c.

WITH

CURSORY OBSERVATIONS

ON THAT

GENTLEMAN'S SPEECH

IN THE

HOUSE OF COMMONS,

March 31st, 1795,

RESPECTING THE PRETENDED PROPHECIES

OF

RICHARD BROTHERS,

By *GEORGE HORNE, D.D.*

*AUTHOR OF SOUND ARGUMENT, DICTATED BY COMMON
SENSE, &c.*

“Ears have ye, and hear not---

“Neither will ye understand.”

OXFORD:

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And sold in London by T. Boosey, Old Broad Street; J. Lee, New Street,
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OFFICE OF THE SECRETARY OF THE ARMY

WASHINGTON, D. C.

IN ANSWER TO INQUIRY

A VOUCHER FOR THE PAYMENT OF

DEBTS OF THE ARMY

FOR THE YEAR 1900

OF THE ARMY

FOR THE YEAR 1900

OF THE ARMY

OF THE ARMY

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OCCASIONAL REMARKS, &c.

THOUGH I am conscious that I can derive but little credit from a controversy on a subject so futile and contemptible, as the pretended inspiration of Mr. Brothers, yet as Mr. Halhed has wrote what indeed he truly terms *A Short Reply*, wherein he has endeavoured to set aside a serious confutation, I think it my duty to resume my pen, and convince an impartial public, (notwithstanding Mr. Halhed's partiality to Mr. Brothers), that the whole of that pamphlet, entitled "A Calculation of the Millenium, &c." is inconsistent, and repugnant to Divine Revelation.

This writer, assuming a certain degree of consequence in his undertaking, commences with Observations on the Millenium, a doctrine I know supported by some, particularly the late Dr. Whiston, a divine whom I presume Mr. Halhed will readily admit to be a man of learning.—Dr.

B

Whiston

Whiston also made a calculation—but mark the event—the period which the *learned* Doctor signified for this heavenly change upon earth, was the year 1720—this is seventy five years ago, but the earth remains exactly in the same terrestrial state it was, prior to the birth of the learned *prognosticator*.—For my part I candidly acknowledge that I have not discovered one passage in the revealed word, either under the Jewish or Christian dispensation, that authorizes such an idea. And it appears evident to me, that the 20th and 21st chapters of the Apocalypse, are emblematical descriptions of the happiness which the saints are to enjoy in heaven after the resurrection; for unless we give it this interpretation, we have no view in all this comprehensive prophecy of the final catastrophe of terrestrial things. The *new heaven* and the *new earth* are, therefore, expressions, I think, to denote the everlasting triumphs of Christianity: and the *thousand years* an intimation that the church should be at rest a long time. In the 2d epistle of St. Peter, chap. iii. v. 13, a new heaven and a new earth are mentioned as a renovation of all things, a new and perfect state, and in the Old Testament, the prophet Isaiah repeatedly uses the terms as an application to the church of Christ. Several of
our

our commentators upon the 21st chapter of the Revelation (*And I John saw the holy city, New Jerusalem, &c.*) think he saw in the vision an appearance of a city, which seemed to be let down from heaven, and appeared pendent, as it were, in the air, and in such a view, that the foundations were visibly distinguishable from the superstructure; and this he considered not as actually the abode of the blessed, but as a figurative representation of the holiness and felicity in which they were to dwell; so that it was a type of what the church itself should be. On this subject it need only be observed, that as the first believers of the Millenium failed in their computation, little credit can be paid to the future essays of others.

In the *Short Reply* which Mr. Halhed has given as an answer to some of my assertions, we must excuse a little apparent warmth in his expressions: not being able to confute my arguments, he harps upon a *supposition*, and does not consider, that in so doing, he rails at much greater authorities than me; Lowth, Newton, Clerk, &c. understood Greek I presume, and yet THEY were inclined to think that the mention of the Spirit descending like a Dove was like not in *form* but *descent*; the Greek word *was* being a reference not to the shape but man-

ner, and it was their opinion, as the gospel, particularly of St. Luke, had during the writers persecutions suffered much by various transcripts, that their bibliographers were guilty of several errors, &c. But we will allow, that the Holy Spirit was, *bonâ fide*, in the shape of a Dove. Mark the humility of Richard Brothers, who says, "it appeared " to him in the identical shape which it did to our " blessed Redeemer," and in the same sentence declares, "it was *larger* than a Dove"! Does not the prophet give *himself* the lie? Is it possible, that Mr. Halhed seriously supposes, that *Dr. Clerk could not read the gospel in English*, when he confuted Dr. Whiston, the only divine that ever attempted to prove that the mother of Jesus had *sons and daughters*? Yet we read that Dr. Whiston, finding his probats insufficient, chearfully gave up the point. OFFLEY, in his pamphlet, (which otherwise is unworthy of notice) accuses me for herein differing from every other person who holds the trinitarian belief—but it is evident, this writer never read the productions of any of our eminent divines, who go upon the authorities of St. Jerome, St. Chrysostom, &c. Had he even looked out for the article *Brother* in any of our common dictionaries, he would have found I was

not

not singular in my opinion. For the future, I advise this writer to think before he speaks; and read before he writes again. He further reprobates the idea of Moses being a *learned* man, but I will appeal to Mr. Brothers himself, if it be not the opinion of all the Jews? I grant that Moses was a *meek* man, and *slow of speech*; and if Mr. Offley could have attended to what he *did* read, he might have seen it so acknowledged in "Sound Argument." But when Moses received the divine mission, he was endued with a sufficient power and eloquence to accomplish the task. If *Moses* had not been skilled in the oriental languages, he could not have stood before the King of Egypt to address him and contend with the magicians, &c. The gospel of St. Matthew was originally written in Hebrew, and the word which we translate *first born* in chap. i. has a very extensive signification, and may allude to the majesty and honour of our Redeemer;—but even if we take it in our *own* sense, I think Mr. Halhed has given his *ERGO* without a *WHEREFORE*.—Besides, Mr. Brothers calls *JAMES* the *ELDEST son of Mary*—*ergo, he cannot be the SECOND-BORN*. The word *first-born* here implies that Mary had no children *before*, not that she had any *afterwards*,—it is a justification of the prophecy,

phcey, that Jesus should be born of a virgin.— I shall, however, for Mr. Halhed's satisfaction, enter into this point more largely, to shew, that upon scripture authority we have every reason to believe, that James, &c. were the children of Mary the wife of Cleophas, and sister of the blessed Virgin—ergo, the Lord's *first cousins*, according to our appellation. We read of three of the name of Mary—viz. Mary Magdalene, Mary the wife of Cleophas, and Mary the wife of Joseph and mother of our Lord, St. John, chap. xix. v. 25. Now, the other Evangelists, when they mention Mary the mother of James, &c. would they not, think you, have said in preference the *mother of Jesus*, if it was to her they alluded? See St. Matthew, chap. xxvii. v. 56. St. Mark, chap. xv. v. 40, and St. Luke, chap. xxiv. v. 10. If, also, our Saviour had *actually* brothers, is it not natural to suppose, that he would have committed the care of his mother to them, and not to St. John, who was the youngest of all the apostles? In short, we have no authority to say that the mother of Jesus had any sons and daughters, or certainly more particular mention would have been made of them. A writer indeed to prove that the terms of mother, father, brother, &c. are indiscriminately used

used in the scripture, as *endearing* names, observes that our Saviour recommended his mother to St. John, amidst his sufferings, thus, “ Behold THY “ mother.” However, as mention is made by St. Matthew, of the mother of Zebedee’s children, and this Zebedee is supposed to be the father of St. John, both mothers might have been present, and the sense here spoiled by the division of verses, St. John, chap. xix. v. 25, 26. Christ when he began to teach the doctors in the temple was only twelve years of age—mention is then made of his *brothers* and *sisters*, so that it is morally impossible they could be brothers and sisters according to *our* sense—if they were, then, as I intimated in “ Sound “ Argument,” they must have been too *young*, either to have followed our Saviour, or desired a conference with him. In short, upon close investigation, we must agree with St. Jerome and others.

I cannot overlook the ingenious remark of Mr. Halhed, where he says, that St. Matthew wrote his gospel after the resurrection, &c. of our Saviour—ergo, the first chapter which treats of his birth and genealogy, and is in short an introduction to the history of our Saviour, before his divine manifestation is to record facts *after*—sure reason was
asleep

asleep when this *sagacious* observation was made. Every one must know, that the Evangelist would not have been competent to the task, if he had not been a witness of all. But what writer is that, who could begin with events of a post-date? As Mr. Halhed has thought proper to censure my writings, as wanting something of *the gentleman*, I beg leave to request the impartial reader to compare my "Sound Argument" with Mr. Halhed's Short Reply, and candour will determine who is more abusive, more self-sufficient! And as the learned writer (Mr. Halhed) *understands Greek*, and can also read the gospel in English, I cannot suppress my surprize that Mr. Halhed himself does not write better English in so SHORT a Reply;—such a* confusion of tenses, such a miserable† arrangement of words, breathe very little erudition, and less indeed of the scholar!

It will be necessary, that Mr. Halhed may see the difference between an assertion and a suggestion, to take notice here of what I *did* assert, and which I already discover Mr. Halhed is incapable of answering.

* E. g. Who *shall*, at the same time, *have* observed, &c.

† E. g. Which I knew before he took up his pen about as well as Dr. Horne, &c.

I. I asserted, that the old interpretation (as Mr. Halhed is pleased to term it) of Daniel's visions, as it points out the full accomplishment of those prophecies, is much preferable to any new that can now be given.

II. That Mr. Brothers's declaration that he is the prophet which Moses promised, is false and impious, for reasons already given, which reasons Mr. Halhed *could not* answer.

III. That our blessed Saviour is the prophet alluded to by Moses, for reasons already given, which fully demonstrate their similitude, and because Christ himself refers the Jews to the testimony of Moses.

IV. That the spirit of prophecy has ceased with the power of working miracles, both being now unnecessary, as the will of God is already revealed. This assertion being a fact, it must, therefore, be evident, that all who pretend to gifts of prophecy, are either insane or impostors, and that all who believe in dreams, are weak and credulous; there being no longer occasion for those instruments whereby God was graciously pleased to make known his sacred will, it being already revealed in the holy gospel.

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V. That

V. That it is not *exprefsly* mentioned in the gospel, that Mary the mother of Jesus, had sons and daughters; if it was, why all these doubts or argument, and why did Dr. Whiston waver in his opinion?

In addition to these assertions I shall take the liberty to advance others—but do not intend to trouble Mr. Halhed with any more suppositions, as perhaps if that gentleman should *unfortunately* be tempted to resume his pen, my assertions and suppositions may, *for brevity's sake*, be hurled into one undistinguished mass. But to proceed.

I assert, that Mr. Brothers has given sufficient reason to think, that he does not understand what a prophecy is; and I have great reason to doubt whether any one of his advocates comprehend its true meaning. However, it is charitable to instruct the ignorant. A prophecy never was founded upon another's prophecy—yet Mr. Brothers builds all his prophecies upon those of Daniel, &c. he should, therefore, term himself an *interpreter*, not a *prophet*—but even if he did, common sense must reject the pretence, seeing that if prophecies are not fulfilled, no person was ever commissioned to *explain them*, because a knowledge of human events would overturn the whole system
of

of life and action, it never was, therefore, the divine pleasure, that the fulfilment should be anticipated, as that would be a degradation to divine omnipotence, the intimations of future events were to be hereafter proofs of the Christian revelation, but not to retard action—not to dismay us from our present pursuits, for if retarded or dismayed, what divine power could then appear in the accomplishment? The intention of a prophecy is to confirm the truth of revelation—this is already done, and therefore its utility ceaseth. When we consider then the intent, and its present inutility; when, moreover, we consider the impossibility of discovering prophecies, if they are not yet accomplished, must it not be agreed, that neither Mr. Brothers, nor his advocates, understand what a prophet is—for a prophet's words should be *original*—and what is more, though it may seem paradoxical, *obscure*, (otherwise it would destroy action) that when it is accomplished, divine wisdom may be more manifest! All the prophetic writings are obscure, being designed for the instruction of *future* ages, not for the times present; otherwise, as Bishop Newton observes, our actions would not be so free; some would be for hastening the accomplishment, others for defeating it, and God's providence, of

course, could not be so conspicuous in their completion. The designs of Providence are hidden and inscrutable ; they are not for the eyes of man : vain, therefore, presumptuous, and impious, are they that pretend to unlock them with ANY key.

If the old interpretation of Daniel's visions, be not the fact, and that they remain still to be fulfilled, time alone, and not Mr. Brothers, or any other of his persuasion, can ascertain them.

I assert, also, that the prophets of old, gave ample testimonies themselves of their divine inspiration, being, by the same power that commissioned them, endued with the ability of displaying such extraordinary miracles as sufficiently declared their eminence. They did not seek the testimony of other men ; they never promised to work miracles, but wrought them *instantly*—to promise, and to perform, are as opposite as to assert, and to suppose ; and even if a miracle be performed, that has been long promised, the wonder is diminished by anticipation.

These assertions I recommend to Mr. Halhed's serious consideration, and shall now make some desultory remarks on those additional declarations which *he* has been pleased to publish, *pro malo publico* !

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I cannot but notice in the first place, that Mr. Halhed declares he will demolish, all together, the exposition of certain former clear sighted divines, respecting the visions of Daniel; because Mr. Halhed is battered and annoyed with their interpretation. I am sorry that a plain tale should put any person to confusion, for all the ingenuity of Mr. Halhed serves but to enhance *its* plausibility.

Notwithstanding the sagacity of Mr. Halhed, in discovering that *shall* is the future tense, I insist upon it, that the four successive monarchies already mentioned, and which are so understood by all commentators, are those alluded to by the four beasts. To support this assertion, take the following reasons.

We find that Daniel (as in his 8th chapter) was in Sheshun, a chief city in the province of Elam, which is in Persia, though he dates the vision which appeared to him in the third year of Belshazzar. Daniel was in Babylon called to expound the hand-writing, when the city was taken, chap. v. ver. 13, &c. But, when Darius the Median had taken Babylon, and had so enlarged his dominions by the kingdom of Babylon, he for the better government of the whole, set over the affairs of the kingdom, one hundred and twenty princes, and
three

three presidents over them, of whom he made Daniel chief; so that there is great reason why he should be in the royal city of Shushan. But this event happening in the third year of the reign of Belshazzar, Daniel dates the vision that year, though he was in Persia when he saw it. In the first of this reign, chap. vii. God shewed in vision unto Daniel, under the representation of four beasts, the four monarchies which should rule in those parts of the world, God having before shewed, by Jeremiah, chap. xxv. ver. 11. the sufferings of his church under the *first of these*, for seventy years; the ending of that monarchy, and the seventy years, were to be together in the self-same year, which was also to fall out in the reign of Nebuchadnazzar's grandson, Jeremiah, chap. xxvii. ver. 7, which was this Belshazzar. Now in the last of this Belshazzar and the first of the Medes and Persians, God shewed to Daniel how long the church was to suffer under the *three* that were to succeed. Daniel, chap. vii. ver. 27, &c. and Psalm lxxii. Well might these heavy tidings occasion the countenance of the prophet Daniel to change, by the trouble of his mind about this matter, as the repetition after, chap. viii. ver. 19, 26. in the description of the three that were to reign, caused him

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to faint even to sickness for certain days ;* so distressed was the prophet in mind and in spirit, as he had expected that in this very year the church of God would experience a deliverance, for Daniel, chap. ix. understood, by the books of Jeremiah, that the end of the seventy years would happen in the first of Darius, together with God's providence in ending the *first monarchy*, Jeremiah, xxvii. ver. 7—they being at a loss, at which of the three goings into captivity to head that number before, for there were three goings into captivity. 2 Chron. chap. xxxvi. ver. 6, 10, 17.

But I shall enter more fully upon this subject, for the further instruction and confutation of all the *would-be* prophets of the present age! And first, I must premise that it is quite immaterial to enquire how much of this time is run out, in and under each of these monarchies; there being so much time allotted by divine appointment for the whole;

* How different the modern prophets are from the ancient! The latter were frequently troubled, and for some time unacquainted with the interpretations of their visions—but the *wise men* of the present day, are remarkable for their composure and affability—they are never distressed in mind—they never faint even to sickness, but on the contrary, reprobate the idea of fast days, and mourning. Nay, what is more, they understand their visions as soon as they appear!

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it is sufficient to find the time as carried on in the scripture. And this account may be reckoned up thus.

First. We are to consider the twenty-one years after the seventy years, expired in the ending of the Babylonian monarchy; which was the time of Darius's reign, after he took Babylon, before Cyrus came to the throne; who was foretold by Isaiah, chap. xlv. ver. 28. to be the person who should let go God's captives, and who accordingly did, Ezra i. The following is the scripture account.

The Medes and Persians were but one monarchy.

The government was in the seed of the Medes, at the time that Babylon was taken. Daniel, chap. v. ver. 31, and chap. ix.

Darius was sixty-two years old when he took Babylon,* Daniel, chap. v. ver. 31. So that he might well reign twenty-one years more, for that amounts only to eighty-three, which was a common age. We also find that he ordered over the affairs of the kingdom, one hundred and twenty princes, and three presidents, &c. Also by the motion of these

* Sure there is some reason for the prophet having notified this.

princes, the king made a law, which being as permanent as those of the Medes and Persians, was the cause of Daniel's being thrown into the den of lions. Chap. vi.

Upon Daniel's miraculous deliverance, the king made a decree to own the God of Daniel, and published it through all his dominions. Now these transactions must have taken up *some time*, and Daniel is said to *prosper all his reign*.

The prophet gives us the description of this monarchy, under the ram. He tells us, that the two horns came up one after another, and the last grew highest, which was *Cyrus a Persian*. The mode of his ascending the throne, I will not pretend to ascertain, seeing that in this point historians differ materially. Some think it was by conquest, others by marriage, or some natural alliance, which latter opinion is more likely : it is, however, proved by the scriptures, that he DID ascend the throne.

Now these twenty-one years, are indubitably the twenty-one days (a day for a year) that the *Prince of the kingdom of Persia withstood him*. Dan. chap. x. ver. 13.

In the ninth chapter, we find that Daniel, *after he had understood, by books, the expiration of the seventy years captivity, under the Babylonians,*

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sets himself to pray for mercy and deliverance, and hath no other answer than the vision of seventy weeks, and the division of them; which account was to begin from the going forth of the commandment, to build the city of Jerusalem: seven weeks it should be building, and built sixty-two to the Messiah, and in the midst of the last week, the Messiah should be crucified. So that in all this, there is no direct answer to Daniel's prayer for present deliverance. Now, as this prayer was in the first year of Darius, that is, not of his being a king, but his taking Babylon, and so being concerned with the church of God, we find that Daniel, though advanced in years, sets himself to pray again, chap. x. in the third of Cyrus; and is told that God was not unmindful of his prayer, but that deliverance was not yet to come. "The prince
 "of the kingdom of Persia," not the prince of Persia, but of the *kingdom*, signifying Darius, who, though he was of the seed of the Medes, was prince of the kingdom of Persia, "withstood him," that is, had not suffered Israel to go, though he had strengthened him in his kingdom, chap. xi. ver. 1. This third year of Cyrus, might possibly be the first of his absolute reign, for as Darius was old, it is probable that he might have ruled two years
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under him; because in the last chapter of the second book of Chronicles, and the first of Ezra, it is mentioned, That Cyrus in the first year of his reign, let Israel go; so that, probably, Daniel died in the first year of the *absolute* reign of Cyrus. The building of the temple in the time of Cyrus met with interruptions, but the people having renewed their labour, it was finished in four years; that is, the sixth of the reign of Darius, Ezra, chap. vi. ver. 14, &c. The time which was here employed, the prophet Zechariah tells us, is seventy years, chap. i. Now as the work was revived after seventy years, in the second of Darius, so it was finished in his sixth and last year. Artaxerxes then succeeded, and in the seventh of his reign beautified the temple, and furnished it with sacrifices, Ezra, chap. vii. ver. 21, &c. In the twentieth of his reign, another decree is issued to build the city, Neh. chap. ii. and here begins Daniel's seventy weeks of years; and, by adding the seventy weeks of years, to the death of Christ, we have a plain and certain account of the time.

That the prophecy of Daniel relative to the four beasts has been *already fulfilled*, is evident; nay, it is incontrovertible: if the accomplishment of any still remain, as some commentators imagine, the

final destruction of papacy is alluded to by the other parts. Time alone must draw aside the veil, and posterity reap the advantage of the lesson. WE must derive our instruction from what *we know*, for it is impious and presumptive in any mortal to LOOK FORWARD. Such attempt favours of resistance, for if we endeavour to anticipate the divine will, we then FIGHT AGAINST GOD! If, indeed, what Mr. Brothers would fain persuade us, is true, and what Mr. Halhed, and all the pseudo-interpreters, Bryan, Wright, Cogan, &c. would fain make us believe *will happen*, why their advice to avert the destined evil? Can human power set aside the judgments of divinity?

Let us now observe the admirable proof which Mr. Halhed advances of Mr. Brothers's present sanity. He gives us a letter of his, written in the year 1790, to prove that he then possessed the powers of reasoning correctly logical, and of expressing his thoughts in an easy and elegant diction—ergo, he must be sensible *now*. Such is Mr. Halhed's argument: but a man may write a very rational letter, and in *five years* be as mad as any person subservient to a strait waistcoat. Why did not Mr. Halhed, since he is so intimate with Mr. Brothers, as thus to be acquainted with his correspondence
even

even so far back as the year 1790, produce one of his letters of the present date, equally correct, easy and elegant. Let any one read the horrid farrago which precedes Mr. Halhed's testimony, signed Richard Brothers, and say, if he does not think it the production of a *non compos mentis*; for charity inclines me to think it is lunacy, and not a disposition to impose, which possesses the man! So much for the letter, and now let us examine CANDIDUS. This, we understand, is an anonymous writer, prepossessed in favour of Mr. Brothers, but who, for fear of being laughed at, conceals his name. At first I suspected, from the great similitude of stile, that it proceeded from the same pen that had given us such copious annotations on the prophecies; but then, that author had subjoined his name to works equally ridiculous. I began to doubt, and looked over Mr. Brothers's book, where it is asserted, the writer's name is declared. Among those, whom the prophet has mentioned with the most profound respect, I discovered CAPTAIN HANCHETT. I hope this is not the gentleman—but certainly it is the most respectable name we can find in the book alluded to in this manner. I should be sorry that a gentleman of the army should betray the least colour of superstition,—I will not believe it then,

though

though *strongly affirmed* ! That the writer, however, was assisted by Mr. Halhed, on the phrases rest the **onus probandi* ! Be the author of this letter whoever he may, I will not hesitate in pronouncing him a *fanatic*, and since he has not candidly informed us who he is, he cannot possibly accuse me of not treating him *like a gentleman*. To prove the prophecies of Brothers, Mr. Candidus tells us, this *wonderful man* did so and so, and did this and that—about *three years ago*, which have all come to pass ; so we must take a mere *ipse dixit* for the veracity of this. Why did not Mr. Brothers give his predictions publicly then ? Who is to know, or believe, what letters were written in 1792 ? They were not published at *that time*. Surely the prophet should have *foreseen* the necessity of making known, in due season, what he pretends he was commissioned to say and do : such remissness affords great room for doubt, and I must beg Mr. Candidus's pardon, for saying that this very idea makes me look upon the whole as,

“ A TALE told by an IDIOT, full of SOUND and
“ FURY, signifying NOTHING.”

* A favorite expression of Mr. Halhed's, which is made use of in Candidus's letter.

I should

I should be glad to know, how the Stadtholder's being in this country verifies the prediction of his being cut off *close to the ground*? Is this true? *Non probatum est*—like all the important prophecies of Mr. Brothers,* *it remains to be fulfilled!* Surely any rational person, that can trace the divine goodness, must be sensible, that the great power of Providence was remarkably displayed in the wonderful deliverance of the Stadtholder and his family, particularly of him who came from Sceveling in an open boat, with only three men and a boy to navigate her. Has this the least appearance that it was the divine will to annihilate the Stadtholdership? On the contrary, the Prince of Orange's escape from such imminent danger, indicates the blessed interposition of Heaven in his behalf; and I must, also, think that the late successes of our British fleet prove the prophetic spirit of Mr. Brothers to be a false one.

The king of Sweden was assassinated in 1792, and how are we to know, that *bonâ fide* Mr. Bro-

* This is the common subterfuge made use of, to pass over those several prophecies which cannot be explained, or proved, but I am surprized Mr. Brother does not, like the inspired writers of old, give us some clue for ascertaining the date.

thers prophesied his death previous thereto, particularly as his prophecies seemed to have commenced at that time ?

Mr. Brothers *did not foretel his being taken into custody*, and as to what people WOULD say, he might well have conjectured.

One of the two prophecies of a late date, which are offered to us, as being verified, is that of the testimonies of Halhed, Bryan, Wright, &c. but when the prophet *knew* his friends, surely he had no great difficulty in divining what perhaps was already *agreed upon*. The other, certifying the innocence of the prisoners, who were lately tried and acquitted, but whose acquittal was not foretold by Mr. Brothers, reminds me of those responses of the heathen oracles, which artfully contained a double construction. Had the prisoners been found guilty, the *inspired men* might still have uttered they were *innocent*. Candidus must certainly have been hard pushed for proofs, when he quoted this as an instance of fore-knowledge.

Now I shall take the liberty of pointing out some absurdities, in those pretended prophecies of Brothers, and also shew how very little the prophet is obliged to Mr. Halhed for his late pamphlets.

He

He pretends in a vision to see London in a scene of confusion ; *all the people armed and furious, and a large river coloured with blood.* Foreseeing, however, that in this he might be detected and exposed, he afterwards tells us, that *through his intercession, London is pardoned for his sake.* Pray can that man be stiled a prophet, who tells us things that he acknowledges himself, will not come to pass? But, now let us take notice of this great man's sagacity and cunning—let us mark the wonderful information he gives us. HAD *London been destroyed*, he declares, THE PLACE WHERE IT STANDS WOULD BE NO MORE. Can all the witchcraft of fortune tellers, or penetration of gipsies, exceed this extraordinary piece of news!

Such is the *prodigious* wisdom of this man, that he has discovered his descent from David, though he tells us it is now 1500 years since his family was separated from the Jews, and LOST ALL KNOWLEDGE OF ITS ORIGIN. [Had a *Thady O'Blunder* turned prophet, he could not have been guilty of so great a *bull*!

Mr. Brothers tells us, we shall be happy in 1798. Mr. Halhed, by his ingenious calculation of the Millenium, says, our *limited* happiness will begin (*next*) November, 1795. I wonder the prophet

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and disciple could not agree better. Thus apparent is the folly of diving too deeply into matters which are not to be penetrated ; those who enter the dark labyrinth, are bewildered in the cloud, — shame will not let them retract, and they lose themselves by going forward, which consequently leads to utter confusion. All calculations are idle pretences, they are impious. We are told by our Saviour, that the Son of Man will come *like a thief at night*, and not even *the angels in heaven know the hour*. Shall man, therefore, weak man, presume to ascertain the time? Hence then these impious, vain, endeavours! I despise such profane scrutiny, nor can I believe in a Millenium, when we are told, that *after death, which is the wages of sin, the gift is eternal life, through Jesus Christ our Lord*. Romans, chap. vi. ver. 23. The idea of a limited happiness, appears to me as ridiculous as the papistical idea of a limited punishment ; a purgatory, and perhaps it may be thought that the millenium and purgatory are one! Be that as it may, I shall still adhere to the old excellent creed, “ The resurrection of the body, and LIFE EVER-
“ LASTING.”

But a circumstance more ridiculous, and extraordinary than all, must now be taken into consideration.

sideration. Mr. Halhed, not content with bearing written testimony of his friend, demanded the attention of the House of Commons in his behalf: at a period when many weighty and important matters were waiting for discussion, this gentleman introduces Mr. Brothers and his prophecies. For the honor of our country, lest posterity may deride our superstition and folly, may future historians overlook this shameful business; or, if they should take notice of it, may they remember to add the deserved contempt which it received: to mention that no friend seconded the motion, no person thought it worthy a reply. He obtained the fair and patient hearing he requested, but surely the mortification of being unanswered must make him deeply regret that he did not still retain that uniform and respectful silence he boasted of. Had he sold his tongue instead of his soul, or while the latter "loitered an abandoned prostitute in the market," had the former remained, "still silently immovable at home," he would not have had to regret its taciturnity: a thousand pities indeed he ever opened its "prison doors" by *opening his mouth*. This speech has not, like many of our ingenious speakers, lost any thing by being recorded, on the contrary, it has rather gained, for I

am credibly informed that it is, as published, more correct and copious than it was when uttered; of course the reporters being thus enabled to give the matter *so fully*, were certainly indebted to the *friendly communications* of the speaker.

No doubt Mr. Halhed *has* made some sacrifices on the score of friendship, but then he has made *new* friends—to wit, Mr. Brothers and his believers—and perhaps he is better pleased with the exchange. As to interest, he has in his testimony confessed that he was disappointed in his expectations from the *sale of his soul*, and as we all know the vexations of disappointment, we may, therefore, account for the *new line of conduct*. A disappointed man will often steer his course he knows not where, and enter into plans the most rash and dangerous.

“ I have no intercourse” (asserts Mr. Halhed)
 “ with any man or set of men, public or private,
 “ whose principles, or whose actions have, as far
 “ as I can judge, tended to the detriment of my
 “ country or any of my countrymen; and that in
 “ separating myself from these gentlemen, with
 “ whom I had been always used to act on the ques-
 “ tion of war and peace, I have conducted myself
 “ in a fair, open and conscientious manner, strictly
 “ within

“ within my duty as a member of Parliament, and
 “ my honor as a gentleman.”

Though Mr. Brothers and his *disciple* disagree in some respects, yet there is a great similitude between them in others. I have remarked how the modern prophet, unlike any of the ancient, has been guilty of very great egotism, and who that reads the beginning of Mr. Halhed's speech, (as quoted) can deny, but what he speaks very well of himself? I must think, however, that he *has* degraded the character of a senator, by his late publications and ridiculous motion, and that he certainly has *had* an intercourse with a man whose actions have tended both to the detriment of his country and countrymen. If Mr. Brothers be insane, he is excusable for all his wildness. We must pity his misfortune—but is madness contagious? Not unless communicated by a bite. We must, therefore, blame Mr. Halhed, except it is proved that he is bit and mad also. Do not those actions tend to detriment our country, which occasion superstition and fear? Our British tars are remarkable for their intrepidity, but if they thought the book of fate was against them (and lo! a sham volume is industriously opened to their view) would not all their courage evaporate? It is well known that an idle *omen*
 can

can dismay a sailor, more than all the enemies cannon. Thus then, *as far as I can judge*, the prophecies tend to the detriment of our country.

I cannot conceive, why Mr. Halhed should be at all surpris'd that Mr. Brothers was taken up—for my part, I am surpris'd that he was not in custody long ago—and I am more surpris'd, that Mr. Halhed should confess—openly confess, that he was in the habit of frequently seeing him these two months back—strange infatuation! mortal weakness—but let us take notice of the *powerful* reason he gives for his astonishment, at that which every rational person expected—he is surpris'd that he was apprehended, “because he had latterly observed that his house in the forenoon was constantly filled by persons of quality and fortune of both sexes, and the street crowded with their carriages.” Now is not this the strongest reason in the world for his being taken up? Was it not proper to prevent others from being infatuated and deceived? Was it not proper when so dangerous a character was gaining ground (as evidently appears from Mr. Halhed's description) to stop his mad career at once, and prevent others from being *touched* or *infected*, as in charity we must suppose all Mr. Brothers's advocates are.

Mr.

Mr. Halhed, in conjecturing the cause of Brothers's detention, exclaims, " He has written two " very extraordinary books—aye, Sir, there's " the rub"—indeed they are extraordinary, and can only be paralleled by the extraordinary pamphlets in their defence—there is no *perhaps* in the case—the publications here alluded to are, *without doubt*, the chief cause (and sufficient cause it is) of his apprehension—and I must think Mr. Halhed was no friend to Brothers, when he remarked the rapidity of their sale.—If he supposed that by this observation that he pointed out their merit, he was deceived—many a catchpenny thing has been bought and read, while *Paradise Lost* was mouldering on the shelf!— the more wonderful and incredible a book, the more likely it is to sell.

Mr. Halhed conceives that while these books are permitted to be sold, he is at liberty to buy them—to read them—to make his own comments upon them, and to disperse them in whatever manner he chuses—but he does not consider that by those comments and dispersion, he publishes their evil tendency, and consequently renders them more liable to censure. How many publications have there been respecting witchcrafts, necromancy, &c. &c.—shall a man therefore think himself at liberty

liberty to buy every idle treatise upon dreams, moles, &c. for the sake of commenting upon and dispersing them? and certainly Mr. Halhed might as well defend *those* glaring absurdities, as *these* pretended prophecies—he might as well have made a motion in the house that all *old women's dreams* might lie upon the table for the use of the members, as that Mr. Brothers's book should be introduced—but then these books “appeared to him to be founded on principles of Christianity, “as any man may build upon the scriptures a theory of his own, &c.” What? and is a book full of profaneness, horrid blasphemy, and detestable presumption, founded on the broad principles of Christianity?—and are the scriptures to be appropriated to political purposes?—are they to be sported with in this ridiculous manner?—If you think the expositions of late commentators so discordant, make your own remarks if you please, but keep them to yourself—for by propagating a new doctrine, you will render the word of God of no effect.—If you think Brothers is the prophet that Moses alluded to, the world may think that *you cannot read the gospel in Greek*—when St. Luke expressly says, that “*Christ, beginning at Moses and all the prophets, expounded unto them* (i. e. his disciples)

“ ciples) in all the scriptures the things concerning
 “ himself.” Ch. xxiv. 27. And again he said
 unto them, “ These are the words which I spake
 “ unto you while I was yet with you, that all things
 “ must be fulfilled which were written in the law of
 “ Moses, and in the prophets, and in the Psalms,
 “ concerning me.” Ver. 44.

The very paragraph which Mr. Halhed thought proper to read, relative to our present Majesty, and which I am surprised he had the confidence to do, is the strongest indication of Brothers’s mind being deranged. He is told that the author’s arrest proceeds from this expression, and then, to argue that there is no treason in it, he alludes to the palpable impossibility : and declares, that he himself might make a similar demand upon the King. A demand which, though not treasonable, he grants might be called *indecent* or *insulting*.

“ If, for instance,” says he, “ I were to assert,
 “ that on some future day I should ascend to the
 “ top of St. Paul’s, and from thence fly over Lon-
 “ don, and in sight of all its inhabitants to West-
 “ minster Abbey ; after which, the King must seat
 “ me on his throne, and kiss my great toe ! Most
 “ people, I allow, would think me mad, but I

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“ certainly

“ certainly should not dream of being apprehended for treason.”

Thus Mr. Halhed allows the people have cause to think Mr. Brothers mad, and, as far as I can understand, it is to madness the whole of this business is imputed. Certainly Mr. Halhed’s ingenious comparison of taking a flight from St. Paul’s, and receiving homage from the King, gives an admirable idea of the heterogeneous declaration of the sham prophet, who, when he has turned a common hazle stick into a serpent, and, Moses-like, reconverted it into a rod, is to do so and so, accompanied by an angel: they are both equally indeed impracticable, and if the bottle conjurer were living, and told of Brothers’s intended serpent-rod, he would certainly be mortified to find his own extravagance out-done. “ If,” proceeds Mr. Halhed, “ there be no foundation for his predictions, “ I think an innocent man is made uselessly to “ suffer for a mental delusion which did not require such severity.” And where is the severity? Necessity prompts the confinement of a maniac. Surely there is no severity in taking care of a poor, deluded man. But, “ if the asserted mission of this prophet be true, and if he be destined to perform the miracle alluded to, his present
“ sent

“ sent imprisonment will be no obstacle at all.”

True, for as Daniel was delivered from the lion’s den ; St. Peter from his imprisonment ; so Brothers, *by the angel that is to accompany him*, will certainly be liberated from his : then, why all this argument ? Why Mr. Halhed’s endeavours to release him ? Should not the prophet rejoice in this seasonable opportunity of displaying his divine mission—let him

“ Throw all his glories open to our view.”—

For what avail *long promised miracles* that remain to be fulfilled ? But to proceed with this unparalleled speech.

“ With respect to his prophecies in general, I
 “ must own, that as far as it has come to my know-
 “ ledge, all those which he has recorded in print,
 “ have either actually been already fulfilled”
(because they were actually fulfilled before the pre-
tended predictions were made known) “ or remain
 “ in a state, of which it cannot with any propriety
 “ be asserted, that their completion is impossible ;
 “ if it be a fact, as I myself do not hesitate to de-
 “ clare my unqualified belief that he *did* write to
 “ the King, to you, Sir, to his Majesty’s mini-
 “ sters and others, in the manner and on the dates
 “ which he has particularized, ~~ma~~ ^{ma} ~~3~~ ³ ~~others~~ of his

" predictions have been fulfilled also." The prophet, as I before observed, should have foreseen the absolute necessity of being more exact in his communications, not to individuals, but to the public at large should he have extended them. " But this," continues Mr. Halhed, " I roundly maintain and defy any man to prove the contrary, that of his prophecies, not one has hitherto proved to be false, and all the miserable attempts in miserable pamphlets (my SOUND ARGUMENT no doubt is meant here) " to fritter them away, or demonstrate their failure, have ended in the disgrace of the authors." I was told by several gentlemen who were present, that upon Mr. Halhed's uttering these last words, a smile of indignation was seen upon the members' faces: this certainly indicated their different sentiments. The majority of readers and reviewers will agree, that the authors who have disgraced themselves, are those that have borne testimony of the authenticity of Mr. Brothers's prophecies; Mr. Halhed, we find, neither in his speech or replies, could confute *those* pamphlets, or corroborate *his own* assertions. But let us mark what he has *roundly maintained*—let us mark his *bold defiance*. " Not one of his prophecies have turned out to be
 " false!"

“ false ! ” Have any of the material ones *come to pass* ? Are they not written with such evident ambiguity, as in several places to have double meanings, in order to baffle detection ? But as to his *verbal* prophecies, when Mr. Brothers had not his counsellors at his elbow, have not several of them failed ? Yes, turned out to be false ! It is well known that he declared the Princess of Wales elect would NEVER arrive,—that the royal nuptials would never take place—but in this he was deceived—and being deceived in *one*—he may in ALL. No doubt it was on this account that he latterly wished to avoid private questions, as we are informed by Mr. Halhed, that he actually renounced seeing all indiscriminate visitors two days before he was arrested, as a prevention in future to their asking *unnecessary questions* : but he did not anticipate the intentions of government, as Mr. Halhed infers, otherwise he would *not have waited for the arrest*. It is, however, necessary to remark, that our blessed Redeemer, who forewarned us of *false prophets* and false Christs, informs us, that *they shall show signs and wonders to seduce, if it were possible, even the elect*. St. Matthew, chap. xxiv. ver. 24, and St. Mark, chap. xiii. ver. 22. We likewise read in St. Matthew’s gospel, that *many will say to me in that day, Lord, have we not*

not

not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works : and then I will profess unto them I never knew you : depart from me ye that work iniquity. Chap. vii. ver. 32. I say then the words of our blessed Redeemer positively enjoin us not to credit the idle reports of every pseudo-prophet and pseudo-christ, though they prophesy, cast out devils, and do many wonderful works ; that is, though they are enabled by Satan to carry on their deceptions with all the appearance of truth.

Is it possible that Mr. Halhed seriously believes that there is time for the fulfilment of those denunciations of Mr. Brothers, if the supposed Millenium is to be next November, or even if Mr. Brothers's promised happiness is to be in *three years* hence, which by the bye is allowing the Hebrews a very short time for his reception ! I would venture to say, that many a school-boy, reading only humble *Cordery*, if he took up Mr. Halhed's pamphlet, would laugh at the author, though competent *master of Greek !*

It is evident, from Mr. Halhed's speech, that he was conscious HIS MOTION would meet with ridicule. He hopes while they think him on a precipice of OBLOQUY and DISGRACE, they will not deem it
unpar-

unpardonable, if it be HIS OPINION, that (*vice versa*) they are standing on a precipice: then he gives the cause of his opinion; "Sir, I knew Mr. Brothers but a very short time before I published a small pamphlet, which I hope every gentleman here has received." Now I think Mr. Halhed should have been *well acquainted* with Mr. Brothers before he had ventured to bear testimony. Is it not strange that Mr. Halhed should see all his merit in *so short a time*? Nay, such extraordinary merit, as to publish a pamphlet in its defence, which he hopes every gentleman in the house has received! But though *one* gentleman in the house (*ecce signum!*) was the dupe of credulity, yet it is to be hoped, for the honour of the House at large, that he had not his equal! And this indeed we have the consolation to find by his not being *seconded*.

Mr. Halhed regrets that Mr. Brothers was dismissed with unfeeling contempt and incivility, when he came (as he himself informs us) to the Parliament House, to acquaint the members, for their own personal safety, that the time was come to fulfil the prophecy, &c. &c. And if the time was come for the fulfilment, what could the members do? Can that which God ordains be ever averted?

Surely

Surely when the adherents of Mr. Brothers have taken so much pains to prove the validity of his prophecies, they were conscious that we should be slow in belief—and, to strengthen the character of a prophet, they have given us some unknown names of men who pretended to this gift, but they have omitted mentioning those several impostors and enthusiasts which history has more or less abounded with.—Mr. Brothers would fain persuade us indeed that some of *these* false Christs and false prophets suffered *innocently*—but this is an idle pretence. There are several examples of pseudo prophets—who pretending to foresee and foretel, gave the world so many improbabilities as to create universal wonder; by this for a while they secured their reign—but detection at length followed—Mahomet, the impostor of the sixth century, pretended to work miracles, and even deceived both the eyes and ears of the people. He was remarkable for his poverty and mean condition. Such were the impostures of this man, that even to the present day, he has believers. In the eighth century, a false prophet rose,* who declared he received a letter from heaven, written by our Saviour—he then

* His name was Aldibett.

passed

passed for a second John the Baptist—went into the deserts and woods to propagate his nonsense, and was fatally believed by many.

In the twelfth century*another pretended to be the angel Michael; this man was burnt by the inquisition in Spain. At this time two false Christs rose—also a Mary Magdalene—and a Virgin Mary; but all these men and women suffered.

In the reign of King Henry VIII. we read of a woman that was stimulated by the Papists to oppose the Reformation;† accordingly she pretended to gifts of prophecy, but lost her own life by foretelling the speedy death of the King.

In the reign of Queen Mary, ‡a girl of about eighteen years of age, was so concealed in a well as to be able, by the conveyance of a small trumpet, to utter several seditious speeches against the Queen and Prince, which were supposed to proceed from an invisible spirit. She was, however, detected, and underwent a temporary punishment.

* Gonfalso Martin.

† She was called the Holy Maid of Kent—her real name was Elizabeth Martin—she suffered at Tyburn.

‡ She was called the Spirit of the Wall---her real name was Elizabeth Croft.

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A water-

A waterman's son, of the name of George David, in the fifteenth century, pretended he was a NEPHEW OF GOD, and that he was sent into the world to adopt children for heaven. Besides these, there were many others, particularly Hacket, Levi, Naylor, &c. &c. Several of the present day must remember Elizabeth Canning, and the Cock Lane Ghost. And when these impositions are recollected, who can give a moment's attention to the pretended prognostications of a *Brothers*?

Though some have blamed me for taking notice of this idle business, yet I acquit myself when I consider the power of delusion, and the contagion of superstition. If Mr. Halded *really* believes in this pseudo-prophet, I hope these desultory thoughts may prevent the infatuation from becoming general. Should this be the case, and that I cannot possibly convict a prepossessed and prejudiced character, still I shall think my labour amply compensated by preventing the evil from spreading.

FINIS.